

STUDIES IN ALICE XIX -- HUMPTY DUMPTY

Marc Edmund Jones

This lesson is a consideration of the first half of the sixth chapter of *Through the Looking-Glass*, and the nineteenth great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that form is balance and that all reality in life in consequence is a living phenomenon such as must have constant attention whether this be given willingly and consciously or enacted unwillingly and so given subconsciously in and through a general lack of balance or equilibrium in life and affairs. Almost of cardinal importance in this study is the realization that nothing can be built on alien foundations. The desire to get in on the ground floor of prosperity or to horn in on the bounties of life is forever the mark of a soul that has as yet to be awakened to the joy of achievement and to the challenge of existence. Perhaps the psychology of this was best brought out in the 1001 NIGHTS when it was seen that the greatest desire of a slave was not to gain his freedom but rather to possess a slave of his own. Thus in Moslem lands it had been necessary to provide by enactment that no slave could be set free by a master without that slave's willing consent. The average man is in slavery to this or that because it is his fundamental desire to be so, and the first task in a work of this character is to awaken in aspirants the desire to be freedmen in a spiritual sense. Man who wishes to achieve must first of all put down his own foundations, and learn to stand on his own spiritual understanding whatever it may be. Power is not gained by authority delegated from one to another, for the reason that it is ephemeral and subject to every whim of chance. A real power rather is gained in a fineness of equilibrium that creates a focus between factors or provides a foundation on which divergent forces can meet and unite.

Here is the principle of distinction or of constructive uniqueness as it is found in all men who have put down their own foundations in life. They are distinct but not by virtue of any fine shade of outer difference in opinion or action. Such are the superficial things which are most apt to be absent in individuals of the greatest distinction, or in those of whom it is said that they are simple or approachable and unaffected by their prominence. A man is truly distinct or an outstanding figure in life when everything to be recognized in him can be stripped away from him without lessening in any degree the sense of his reality and his distinction. The symbolism of this section of the sixth chapter of *Looking-Glass* is interesting in its picture of Humpty Dumpty on the wall. The narrowness or sharpness of the wall is the symbol of the discrimination which always underlies human distinction. True greatness can balance on a narrow

line of realization such as has grown to a point never lacking in a standard of distinction. The greater the inner uncertainty, the larger the wall an individual must have to balance on. The objection of Humpty Dumpty to being called an egg--humorous in the light of modern American slang--is a symbol of every ego's objection to an estimation based on the outer appearance. The egg symbolizes the ego, as seen throughout Rosicrucian and Egyptian imagery and the reference is humorous in the light of American slang. So unable was Alice to see beneath this outer semblance of the ovoid lack of distinction that she could not determine whether Humpty Dumpty was wearing a cravat or a belt. The looking away rather than at Alice on the part of the gentleman on the wall symbolizes the lack of real rapport which renders a stare unpleasant. So long as Humpty Dumpty to Alice was only an egg, just that long was she unable to command his glance or gain his whole or cooperative attention. This is an allegory of life. When the seeker can look within, and see the real power and being in all objects, he can in truth command attention and so gain cooperation. It is this principle which lies behind so-called occult phenomena.

The achievement of imagination in the chapter, or the nineteenth great scientific anticipation, is the revelation here of the principles of intelligence as based on experience. In modern scientific analysis of human intelligence the procedure has been to base all classification on a typical age rating or to determine perhaps somewhat artificially but nonetheless effectively the normal intelligence of each age group and to classify everyone accordingly. Intelligence tests have been devised by means of which this sorting out of individuals is achieved, and by means of this separation of groups it has been possible to develop an instruction for subnormals which at the least is striking in results. Age of course is a matter of experience whether in years of fact or years of psychological classification. Thus the fact is recognized that intelligence is a result of experience, and by the results obtained in the segregated groups it now is seen that intelligence is also the result of social or general human association. The subnormal individuals, held back by their environment once the fact of their comparative stupidity is made a matter of reproach and they are driven within themselves, are drawn out and carried forward with ease when placed in an environment with their kind. Science here is therefore gaining at last a proper appreciation of social cooperations, and so knocks at the door of an occultism which affirms that everything is consciousness or actually social in nature.

The symbolism of the age discussion becomes obvious. The experience fixation by means of which Alice might have stayed at seven is recognized by Lewis Carroll as a possibility, and it has remained for modern psychology to reveal it as a common fact. Two or more can arrange to halt growth, and by implication on the other hand two or more can arrange to advance growth. In the work with the Philosophy

of Concepts this forming of groups is used to advance intelligence far beyond the normal, and there is in it neither mystery nor occult hocus pocus. Humpty Dumpty suggests regret at the thought of growth without definite reason, and the whole purpose of illumination is to provide a growth which is purposeful.

The law of applied psychology or the nineteenth big idea for the solution of personal problems is brought out here in the technique of mastership. Place in life above and beyond the normal degree of an individual's age group is gained by means of a participation in the essence or inner reality of things. He knows the name or inner power of the details of life that lie within his control. Names must mean something, as already brought out in the work, and man must give to that which acknowledges him. To gain acknowledgment or to be a master he therefore must have that to give of a nature above and beyond the outer appearances of things. This brings up the whole matter of words, which are the messengers of self. The aspirant must put much meaning into them. He must give them a great deal of self or pay them extra on Saturday. Verbs are the most difficult because they deal with action and manifestation. Adjectives are easy because their function is largely a yessing one. Humpty Dumpty puts his effort in a noun, however, or the outer thing in which mastership must forever and always be evident. The student must learn to MAKE EXPRESSION EXPENSIVE, that is, to call for more and more of himself and so to elevate himself. Slowly but surely the sincere student raises his spending class, or his costs of manifestation, for mastership is a constant increase in obligation to life and is reached through no other means.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What is meant by form? How is attention given to a reality? Why must this be done? Why should a true occultism have to awaken in a seeker the desire to be free? What false ideas of the way to power do men have? What is the only true way?
- (2) What characterizes the individual of greatest distinction? How does the outer reflect the inner uncertainty or the true greatness of an individual? How does Humpty Dumpty symbolize this? Why must discrimination always accompany distinction?
- (3) Intelligence has been determined to be the result of what two factors? How does modern education use this principle effectively? Why is everything social in nature?
- (4) What is experience fixation? How may it be avoided or changed into purposeful growth? Why must life be purposeful? How may the aspirant by the correct use and understanding of words gain place in life? What is mastership? How attained?

PRACTICE THE APPLICATION OF THE SABIAN DICTUM GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.

STUDIES IN ALICE XX -- JABBERWOCKY

Marc Edmund Jones

This lesson is a consideration of the second half of the sixth chapter of *Through the Looking-Glass*, and the twentieth great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that everything is sustained in consciousness and that the all-important problem in every issue of life is the sustaining of the particular condition in which the critical situation may have arisen. At least this must be so until such time as a different and perhaps more constructive consciousness can have been developed to the point of possibility of sustainment, and until the condition may be transferred thereto. The idea may perhaps be illustrated in the shoring of a building during construction operations. It will be granted that the heavy beams used to prop the walls are a most unsatisfactory and unsightly affair, but it must likewise be understood that the foundations of the building are for the moment inadequate and so not to be trusted. Either a new foundation may be put in, or the beams may be left until the special strain that has made them necessary is past. If the trouble in the beginning were a matter of sudden inadequacy of foundation, then the shoring became necessary as a first step in supporting the building. Only later can any move be made toward a replacing of the foundations. In life the one great function of any deliberate manipulation of consciousness, where there is trouble in any detail of outer affairs, is to provide first the shoring or sustenance of existing support and then and then only to proceed to the creation of new foundations. Therefore to question divergent facts in any given problem, or to deal with side issues, is useless and destructive until the major problem is met. To accept the existing condition hypothetically as constructive, and to sustain and strengthen the foundation in self underlying the whole, is to proceed intelligently to the solution of any problem.

Here is the principle of momentum. The drive or original and foundation urge in everything must first be cultured in an intelligent co-operation with life. As the horoscope shows the genius of an individual in every detail of being and shows the seat of this genius to be in the moment and place of beginning, so the reality of all life and substance must be seen to be inherent in and founded on the emanative force or intelligence that has brought it into being. Consideration of the side issues of life, apart from themselves as self-sustaining manifestations of consciousness, is wholly destructive. They may give light on the major issue, but the light so gained belongs to the major issue and the contributory detail has been used only as a symbol or a divinatory factor. The symbolism of this section of the sixth chapter of *Looking-Glass* is interesting, therefore in its

clever drawing of Humpty Dumpty's recitation. The doggerel itself is fascinating in its portrayal of inspiration at the inchoate or first stage of manifestation. Almost wholly meaningless, it yet suggests strongly the existence of a conception for which the chubby gentleman is groping. Truly inspired spiritual work is created in this fashion, and to an extent that epochal new leavenings of the consciousness of man if they be important enough and unfortunate enough to be preserved in anything like the form of their original text are truly that which is to the Greeks or the intelligentsia of all ages sheer foolishness. The remarks of Alice did not help Humpty Dumpty, but put him out because she took up the minutiae of detail literally before the inspiration had gained the momentum to carry it on the point of a real revelation. Here may be seen interestingly the destructive working of any yessing in life. It is opposition and controversy that has in most cases aided every spiritual contribution to world progress to come into being and establish itself.

The achievement of imagination in the chapter, or the twentieth great scientific anticipation, is the revelation here of the real nature of concepts or the basic operative ideas of life such as in this philosophy are definitely organized and cultured in their self-sustaining capacity. The scientific world is increasingly coming to the realization that the acquisition of knowledge, especially beyond the present boundary lines of human conception, is entirely cooperative and so the exchange of the fruits of scientific research is increasingly marked. Wisdom is seen to be the combining of ideas and not the learning or revelation of facts in a sort of mysterious and esoteric or hidden completeness. Facts weave with other facts to create a reality that is wisdom, and that is entirely superior to the realm of fact. Knowledge is gained therefore through the association and disassociation of various factors or a putting together in comprehension and a taking apart in an intuitive groping or actual laboratory search for further details to consider. The putting together is of course the later and final stage. At the outset the seeker must learn how to separate things, and to recognize them in their separation. For this he must employ idea or a concept or concepts to sustain the disassociated factors in consciousness during the period of research and investigation or growth into knowledge.

The symbolism of the portmanteau words is one of the truly delightful and at the same time very valuable features of the book. Concepts after all are nothing more than portmanteau words or perhaps they might more accurately and graphically be described as portmanteau ideas represented by portmanteau words. In explaining them Humpty Dumpty uses the term something like, and they must (first) be suggestive. No concepts can arise except on this relationship between the already-known and the to-be-known. Then Humpty Dumpty adds to his description an also, and the concepts secondly must be inductive. No concept can function unless it compels an emphasis of interest on the

to-be-known at the expense of the already-known. Finally, the rotund and first real explainer of concepts in the history of human thought (by proxy for Lewis Carroll) makes use of the pun as in explaining *wabe* to be extending way behind and way before, and dramatizes the necessity for outer associativeness to the ear in sound as well as inner association in idea. No concept can function unless it is of itself and outwardly suggestive. It thirdly must be seductive. In terms of power to awaken interest in the to-be-known it must be wholly independent of the already-known.

The law of applied psychology or the twentieth big idea for the solution of personal problems is brought out here in the technique of contentment, and this brings up the whole matter of inspiration. There is a necessity for a constant liaison throughout life, and when the poem is not met with favor it comes to an abrupt ending as brought out above. Humpty Dumpty did not like Alice. She saw or sensed no distinction in his poem. There was no communion and he saw no distinction in her, and thus went to sleep. Discontent and content are contagious, and for the elimination of the one and strengthening of the other it is necessary to get to the root of the consciousness involved and to sustain that which is desired. The student must learn to BE REMARKABLE or to conform to inner self or foundation consciousness rather than to the outer world. He must have in self that which challenges interest or, like Dr. Fell, he will be disliked and impeded by everyone on general principles.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What is the intelligent procedure to follow in the solution of any problem? The unintelligent? Under what circumstances is dealing with side issues useless? What should be the individual's concern with the side issues of life?
- (2) What is the law by which momentum operates? How may the seeker culture an intelligent co-operation with life? What is the significance of the meaningless words of Humpty Dumpty?
- (3) Why do yessing methods fail to contribute to progress? What method does further progress? How only is true knowledge gained? How does science contribute to this?
- (4) What are concepts? What is the power in their use? What three characteristics of concepts are given here? By what technique is discontent in life eliminated and content strengthened? How is this technique to be used? How may we use discontent effectively?

PRACTICE THE APPLICATION OF THE SABIAN DICTUM GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.

STUDIES IN ALICE XXI -- THE LION AND THE UNICORN

Marc Edmund Jones

This lesson is a consideration of the seventh chapter of Through the *Looking-Glass*, and the twenty-first great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that the function of any organ in living structure always comes into being and is actively employed by the intelligence utilizing the structure in advance of the development of the organ itself. Thus from the point of view of substance or manifest being activity precedes and so supports and sustains all form. In Genesis the creation of light is in advance of the creation of the light-giving bodies, which is a great puzzle to the literalists, and in terms of general psychology it may be said that skill must precede tools since even if the actual tool is possessed its advantages are wasted or practically nonexistent in unskilled hands whereas if the skill is developed the tool if not in existence is easily fabricated. The actual employment and use of all things groove matter to form and make subsequent employment easier. This creates in fact that which is graphically and accurately termed the race consciousness or general form of manifestation by means of which and through which all men find the grooved details of life increasingly simple. Indeed a mere child now can learn to drive an automobile and do it well and it is no longer unusually difficult for the average or normal person to be taught to fly an aeroplane safely and successfully. The important point in this lesson is the application of this principle to beginnings, and its revelation of the necessity for a priming of all life or a giving of exterior and added stimulation at each point of start. This is not so much an overcoming of inertia, which is a fact only from the point of view of matter, as it is the outer or material sustaining of activity until a first groove is made.

Here is the principle of beginning or creation. As has been most aptly brought out in the common metaphysical phrase, the way to begin is to begin. Ordinarily in life the procedure taken by nature is to surprise man, so that circumstances either alarm or charm him into the spontaneous first move. A knowledge of this principle underlies high-pressure salesmanship, and it may well be said that nature herself is the greatest sales agent known in creative manifestation. The student, buffeted to and fro in life, sometimes takes the best part of his life in learning the lesson that he can if he wishes be the controlling agency in the circumstances that surround him. To do so he must become a creator and a creator is fundamentally a beginner. That is, he can at any time and without any exterior help just begin. Of course, parenthetically, the so-called good starter is not included in this category because nothing is really begun or started

unless it sustains within itself an actuating force that is implanted by the agency that has started it and is irresistible enough to render impotent any effort to stop it until it has run out its particular cycle. The symbolism of the chapter in the cutting of the cake is interesting in bringing out the principles that have just been outlined. Before the cake could be cut it had to be passed around, and Alice as the passing agency did not participate. The passing around first is of course the very clear symbolism of the essential first activity or simple starting that is the root of all real and enduring things. By displaying it or passing it around it was brought into the consciousness of those who were to eat it. Once entered into the consciousness of its destiny the cake was enabled to cut or divide itself. Life is never successful when the dividing or distributing agency works from its own parental wisdom. Such at the outset may seem the part of wisdom, but it is not creative. It starts nothing. Therefore Alice, who passed the cake, received none. The higher consciousness participates not in the lower part or share but in the group or central reality in which all share. Alice gained what is termed in real-estate circles an override, and this is the reward of group consciousness. It is not a share-and-share alike with others, or even a larger or privileged share, but rather a gaining of the whole in a larger and to the others nonexistent oversoul participation.

The achievement of imagination in the chapter or the twenty-first great scientific anticipation is the revelation here of the principles of evolution or the scientific philosophy of first origins that has been the outgrowth of Darwinism. While the standpoint of higher understanding or intelligence, which was the point of view of the preceding paragraphs, the skill must precede the tools that enhance it yet as seen from the lower plane of matter or substance itself the skill must be a gradual growth from and through the tools and forms that mark its stages of evolution to that finally recognized as skill in the higher estimation. What is skill to an apprentice is bungling to the master craftsman. Skill as seen in objective life is a climax and an end to evolution for the reason of course that further evolution is beyond the conception of the moment, and this leads to the curious paradox that awkwardness is the mark of growth and smoothness the mark of decay. Therefore a villain in the drama is smooth, and a vampire or one corrupting within as in the case of certain of the most vicious tissue-degeneration diseases may be more beautiful than the heroine who merely is pretty.

The symbolism of the falling, tripping and tumbling soldiers is splendid in showing the awkwardness of life in its emanation or at the fall of the cosmic egg. The natural selection of evolution is based on experience, and the simple activity of experience must come first of all. More curious however is Lewis Carroll's conceit of the two messengers, one to come and one to go, since this is

immediately evident to the occultist as a picture of involution and evolution as complementary processes that now for the first time (1928) discovered as a scientific fact by Dr. Millikan. The Anglo-Saxon attitudes is a rare bit of foolery that becomes significant on the narrow edge of a forced symbolism as dramatizing the tenacity of race characteristics. Indestructibility of characteristic or form is of course a fundamental principle in any real understanding of evolution.

The law of applied psychology or the twenty-first big idea for the solution of personal problems is brought out here in the technique of belief. All belief is cooperative or based on an actual linking in experience or activity. Indeed, knowledge is a sort of chain-scheme growth with each detail of things known going out to bring back several of its kind related to it that are capable of being projected out to return in like manner with their severals-of-kind. The unicorn was of course a fabulous monster to Alice, but Alice was surprised to find herself a fabulous monster to the unicorn. The underlying points are brought out during the fight. The dust is obviously an excellent representation of the stage marked by a lack of belief. Men fight that which is not real to them and forever stir up clouds of dust or side-issues that render the obscure more obscure. By contrast the refreshments after the fight represent the acceptance of facts that makes a real cooperation possible. The drumming out of -town may be interpreted as the lack of activity that leaves all subject to or open to the overshadowing influences that to the individual are disruptive. The student must learn to FIGHT FOR SOMETHING, or to refrain from a slumping into any feeling of ease of possession and to sustain all in some sort of creative or inaugurating activity.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What must precede form in being? What proof have we of this? How is this idea extended to show the necessity of priming at certain stages of growth? How is this to be interpreted? What law encourages us to struggle on and acquire skills?
- (2) What determines beginnings in life? How may the seeker become a creator? What is the proper way to begin anything? How are these questions related, and how should this relationship be developed into a possible technique for growth?
- (3) How does participation change with growth into higher consciousness? How does the principle of evolution further clarify the tool-skill relationship? What is awkwardness a sign of growth? Growth of what into what?
- (4) Why is all belief cooperation? What has experience to do with evolution? What is the technique of belief that furthers the solution of personal problems? What happens when there is a lack of belief? Why must the student never slump into an ease of possession?

PRACTICE THE APPLICATION OF THE SABIAN DICTUM GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.

STUDIES IN ALICE XXII - IT'S MY OWN INVENTION

Marc Edmund Jones

This lesson is a consideration of the eighth chapter of *Through the Looking-Glass*, and the twenty-second great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that the manner of doing a thing is more important than the thing itself. This is one of the very vital points of the conceptual philosophy as first developed in the Ibn Gabirol series and now used by the group to determine all policy in reference to individual conduct. Gradually the students have grown to the point of realizing that the conventions in life are the basis of consciousness and that without a set or proper order in the doing of things there would be no degree of awareness possible beyond the simplest and most animal gratifications of appetite. In the ninth lesson of the Alice studies the fact that morals and ethics were a matter of fashion was brought out as a foundation on which this further consideration can be built. Since conduct gains value and loses value in contrast with idea, as there shown, it becomes obvious to the philosophical mind that the reality in all conduct is the idea underlying it and that any proper estimation of human acts must be in light of the ideas influencing and supporting them. Superficially this would seem to indicate that the acts themselves are of unimportance, but this is so only in principle since an act of itself is merely an inconsequential ripple on the sea of manifestation from the material or outer point of view but nevertheless is of supreme importance as an indication of the intelligence or purpose that has brought it into being. In the ninth lesson the student was called on to subject his conduct to the measure of idea or to learn to justify each act. Now he is called on to realize that the act itself is of importance only as an objectifying agency, and that the attitude or idea with which he surrounds each manifestation of himself is alone of real moment. Conduct must first be made responsible in its nature. Then and then only can idea be made supreme over conduct. A man first must learn to respect himself and then but not until then he can become a gentleman. Things to the evolved man are valuable as symbols, and as he is able to see the ideas in and through all things he becomes for the first time superior to manifestation.

Here is the principle of law. There are rules of battle at every stage of being, and it is these rules or laws or principles that are the structure of consciousness or the grooves in the general sustaining awareness of All that makes individual development possible. Man rises supreme over life but not by holding himself superior to law. Superiority to law or orderliness is the foundation of all destructiveness or chaos. It is anarchy in its conventional sense.

He must learn to manipulate the idea that sustains conduct and so to make law or the conventions of life his true and faithful servants. The symbolism of the chapter is interesting in bringing out the principles of orderliness in rather joyous fashion by showing the constant tumbling of the soldiers and indeed of every important character in this chapter. The fall of man is the basis of evolution in all spiritual teaching, and whereas the fall may be variously interpreted by the different schools of thought it is forever standardized in its proper emphasis of the fact here brought out that the details of any descent into objective experience are without significance in comparison with man's separation from his divine source and his loss therefore of that sense of law and order which marks the spiritual soul. The Luciferian rebellion in Heaven, and the Adamesque violation of instructions in Eden, alike mark an outer emphasis on fact and act at the expense of an inner understanding of the sustaining idea. It is curious in this chapter to see how frequently each fall is on the head or is a matter of mental understanding and to note also that the horses in every instance are quiet since the horse eternally represents the senses and the senses therefore are depicted correctly here as passive agencies in the degeneracy of men or obedient in permitting his mounting and dismounting of sensation.

The achievement of imagination in the chapter or the twenty-second great scientific anticipation is the revelation here of the principles of sanitation or the new and important modern science of preventive measures against disease and discontent. Perhaps no other detail of twentieth-century civilization is as important as this, since a fundamental principle of government itself is involved in the question of the proper place to draw the line at paternalism. The mass reforms of the welfare state are involved and the general medical policy is drawn into controversy in such matters as the compulsory use of antitoxins and serums as in vaccination against smallpox. The merits and demerits of measures and projects does not enter into this lesson. The vital point is the growing sense of social-awareness among men. The growing volume of advertising devoted to sanitary measures from paint for house cleanliness to individual sanitation in even rather embarrassing details of life well indicates this, as does the growing insistence on certain rigorous personal standards in all intercourse as to the manner in which office workers are expected to dress themselves for work and so on. The science conveniently labeled as sanitation is the outer mark of what in reality is a unique social revolution.

The symbolism of providing for everything in the case of the white knight is one of the delightful details of Lewis Carroll's work. However the buffoonery here begins to go to seed, and in spots hits the low average to be marked in the Hunting of the Snark since inspiration runs out when an author becomes too conscious of the fact that he is clever. Nevertheless there is a high degree of significance in the inventions, and they are on the whole delightful as indeed is the conception of the Boo-jum in the Snark conceit. They

are significant however in their futility. That is, any preparation is futile when the contingency doesn't arrive as in a protection for the horse from sharks. A social structure always fails when it becomes sufficiently separated from reality for its anticipations to fail too often of materialization.

The law of applied psychology or the twenty-second big idea for the solution of personal problems is brought out here in the technique of orientation. No matter where the body of consciousness is in relationship to other bodies, it should be able to function perfectly within itself. This again is the technique of falling as brought out in the first lesson. The large hat helps the fall, but it swallows the one falling and all too often in life a man is swallowed up in his own preparations and anticipations. The rule is that he must tumble if he does not knock his opponent down. An issue approached masters the man who does not master it. That prepared for must be found, or the preparations prove a destructive force to their author. Man falls forward when his senses are checked since he gets more experience of an identical sort when he cannot digest the sensation the experience gives him. He falls backward when the senses leap on or he misses the essence of his experience when the sensation of it most interests him. He fails utterly to evolve if he is content to remain in the ditch or enmeshed in the mere substance of the experience. The student must learn to KEEP ON THINKING. The outer world will do the tumbling if the thoughts are poised. Upsets then become interesting rather than upsetting.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What establishes the conventions in life? Why are they the basis of consciousness? Why is a proper set in the doing of things necessary? What determines this set? What makes any act important? How is this idea a development of that presented in Lesson IX?
- (2) Through what process does a man become superior to manifestation? Of what does the structure of consciousness consist? What has this to do with individual growth? How does a man gain the master of life? How is the fall of man the basis of all evolution? How is the fall interpreted here?
- (3) What deeper implication is there in the scientific anticipations of this chapter? What dooms anything to failure, individual or social?
- (4) What is the law of orientation and how does it affect you when you approach the issues of life? What is the reaction on you if you fail to orientate yourself? What is the technique of falling that may be developed as an aid to the solution of individual problems?

PRACTICE THE APPLICATION OF THE SABIAN DICTUMMI GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.